/287 cont./

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/footnote 42 cont./ time he suffers periodic attacks, and for this reason he is afraid of painting himself for the dances, although he participates in them as Bayá (cf. VII-6, a (2)) that he is. We have watched him, in spite of his years, direct the ritual dances valiantly for 24 hours without interruption.

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/288/ The magic concept of the origin of sicknesses do not allow them to take the minimum precautions. They will not avoid contact with a person afflicted with tuberculosis or grippe, or skin infection; they will sleep at his side, lie in the same hammock, sit on the same seat, drink from the same cuia, help themselves from the same pot, into which they dip their fingers with the beijú.

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The Missionary tries to persuade them, for example, of the danger of contagion in tuberculosis. In spite of this, they do not stop taking caxiri perhaps masticated by a tubercular person.

They do not resolve, unless watched and forced, to take a remedy according to the medical prescriptions, in so many doses repeated at such-and-such intervals (43).

[756]

43. The belief in the pajé is suffering a lingering shock from the hospitals and ambulatories of the Mission and the trips of the Missionary distributing remedies. Many of them, at present, not only accept, but even ask for the remedies of the civilized, especially when they prove to have prompt efficacy, for example, the antimalarial remedies, analgesics, etc. They do not submit, however, to subjecting themselves to the prolonged treatment that various ailments demand and do not hesitate to run away from the hospital.

/288 cont./

757 Scorning all precautions, they will not hesitate to pour out the remedy that displeases them; if, on the other hand, it has a pleasing flavor, they will take it all at once, or divide it between the sick and the healthy. A bottle of syrup will be consumed with flour in a few minutes.

5) Home remedies.

753 In some cases some means of cure for certain sicknesses, or means of preventing them, are indicated without recourse to the paje. It is not so much a weakening of his prestige, as,it seems *[192] to us, medicinal magic. They teach, for instance, that the fish surubi harms anyone who has a wound; and the fruit cubiú, anyone who has impaludism. If someone eats the fish piraiba, his vision will suffer, etc.

*192 The best-known home remedies are (44):

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[115]

44. We obtained this list from the Hungarian Ladislau Auer, who has lived for several years among the tribes of the Uaupés.

a) For wounds: Recent ones. They boil the bark of the cipo dyí-dá (cipo of blood) and apply the water to the wound. Or they also apply to wounds scrapings from the potato known as Kamĩ bũxkõ-Rò-kó (remedy against sores).

Old ones. They wash them many times with the water in which has been boiled the water-edge cipo called Mõõ õx'sé-ka-poarí (paraiba whiskers).

/289/ b) Against snake bite. 1st. Of jararaca: they crush the leaves and the yellowish root of a shrub called precisely Aña-kó, jararaca remedy, and for this reason they cultivate it in the clearings. They apply them to the bites, and the sap or infusion of these leaves is also given as a drink. A variety of black root has an even more vigorous action. They also use the infusion of the sororoca root against the poison of the jararaca.

/289 cont./

752 [192] For snake bites in general, they drink the sap of a cipo called Pĩrõ-dá (snake cipo), with a thick stem and abundant and pleasing sap, which they likewise use to quench their thirst when walking through the forest.

In spite of these remedies of theirs, every year there is a certain number of victims of the snakes, and if this number is not larger they owe it to the remedies and serums obtained from the Mission.

192 757 c) For toothache. They use a plant that burns like pepper, Pixkõ-kó, remedy-for-teeth. They burn the leaves and apply the ashes to the aching tooth.

d) For sore eyes. 1st. If it is a matter of children, they scrape the bark of the minhoca cipo, Ahwã-da, leave it in infusion in mother's milk or, lacking this, in water, and afterwards they put some drops in the ailing eye, using a small funnel made out of arumã leaf. For an identical purpose, and with the same process, they also use the guapuí, a parasitic plant with long aerial roots.

When the patient is an adult person, they apply to the eye, in drops, an infusion made from the root of the cipo Waxsyã-dá, after it has been washed well and grated. They also apply salt to the ailing eyes, pure or mixed with well-pulverized chicken manure. Probably the use of salt would be a suggestion from the civilized, applied, however, according to the native concept.

e) For dysentery. They mix the latex of the plant Yoá-motõ with water and take it warm. Or they eat tapioca mixed with the latex of the cipo Pixkõ-sẽ-dá (cipo of the bird "tesoura" /Muscivora tyrannus/).

f) For stomach-ache. They grate a potato called Bará and leave the mass in cold water, and take it in small doses. Before taking it, however, they must transfer it from one cuia to another, always blowing on the substance. Without this precaution, they affirm, the remedy will kill the patient.

278 /289 cont./

• 757 g) They state that there are many varieties of the plant

*[192] called Taá-dõxká (45),

> 45. It is the perí-pirioca, cyperus piperióca, the root of which has a strong odor and to which are also attributed aphrodisiac virtues.

each with its particular virtue (see further /290/ VII - 4, f (2 b)): one for snake bite; another is used for bellyaches; a third one for rheumatism; the ladies use a fourth one on their legs during their periods.

6) Hygiene.

342 The environment in which the Indian lives and his beliefs about the sicknesses are not of the type to facilitate hygiene.

a) In the maloca.

[178] [764] We know that before the influence of the civilized, the dead were buried in the maloca itself.

The better made the maloca is, the more enclosed it is, with only two doors and without windows, therefore with little ventilation and little light. The smoke of the fires lighted day and night

[164] [354] blackens and preserves the caraná leaves of the ceiling. But if this fire is a necessity for heating, it harms the lungs with its carbonic gas, especially at night and with the doors closed.

From the frequency of the cases, we think that the grippe, Ehõ, and pneumonia are not just the results of the cold of someone who goes out of the maloca at night with the body naked. It is a matter, however, of a true predisposition of the bronchi irritated by the atmosphere of the maloca without airing and supersaturated with carbonic anhydride.

[356] The floor is not beaten, although it is cleaned periodically with a bundle of brushwood for a broom. They do it, however, when the visitor is already inside and has to bear the dust.

5: Goldman E-5 (1939-1940) 1963
SQ19 Tucano SQ19
CUBEO

has reported a similar three-day isolation period among the Tucano Indians. 846

The isolation period concludes with three major magical rites. The purpose of the first is to render all foods safe for the parents and infant, the second is to render the river safe for the parents and infant. The river anaconda and other water creatures, the Cubeo say, are enraged at the birth of a child and must be made to leave. The third is to remove the child's fetal skin (*kürûdjü*) by painting its body with genipa. The fetal skin, the Cubeo say, is not a human skin; if it is not removed the child cannot grow. [789] [856]

The arrival of an infant to the maloca is a period of grave crisis. It is the principal responsibility of the men of the maloca to dispel the dangers. The behavior of the father comes under the designation, perhaps, of the *couvade* – the practice of the man taking to his bed when his wife is giving birth. Among the Cubeo, however, this is no magical participation in the birth of the child. It is rather part of the rites or the responsibilities of the patrilocal community toward the welfare of a newcomer. The father's brothers bring in each of the foodstuffs that must be blown with tobacco smoke and the dangers chanted away. The headman, or a shaman if one is in residence, is responsible for blowing over the river with tobacco smoke and chanting away its dangers with appropriate spells. The grandmother paints the infant with genipa. The mother's magical responsibilities, apart from the movement and food taboos, is to look after the umbilical cord until it dries and falls off. She coats the stump with wood charcoal to keep it from bleeding. When it falls off she carries it to the spot where the birth took place and buries it there. As already mentioned, both parents must refrain from sexual intercourse or the child will develop a wasting sickness and die. Sexual continence continues until the infant can take solid nourishment as a steady part of its diet, a period of about a year. Male adultery during this period, the Cubeo insist, is equally dangerous to the nursing infant. 846 789 [604] [622] [756] [757] [837]

Every food is a source of danger to the infant and to the parents so that a specific spell must be recited to decontaminate each item. All fish as a class are regarded as bearing the common menace of a lodged bone in the throat, but I did not collect a general spell for fish. Each species must be addressed by name and its specific qualities mentioned. Some have small bones that lodge in the gums. Some have spiny backs or heavy scales. Whether a fish has a particularly troublesome feature or not, as a food it must be mentioned. The spells are highly standardized and vary only by name of fish and its distinguishing characteristic. In the charm it is the children of the 846 789 262

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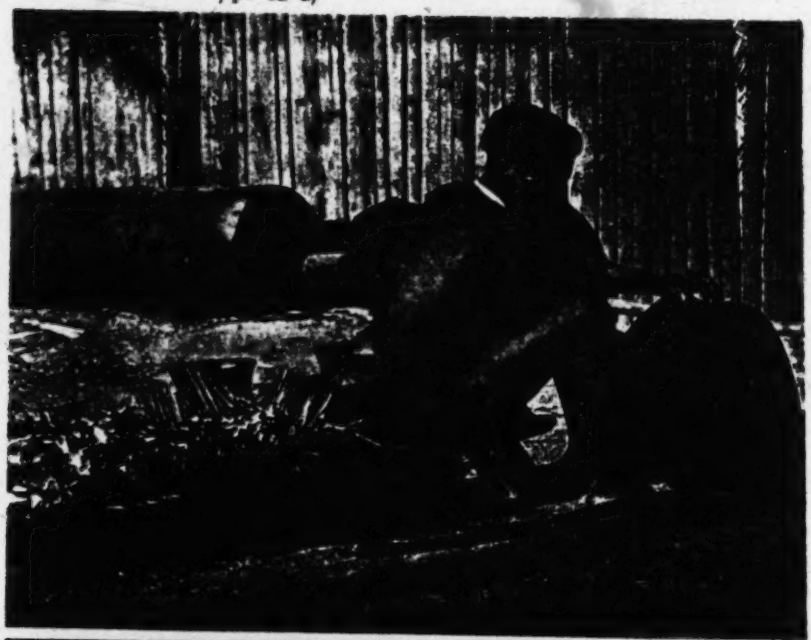

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ABOVE: Coca leaves are put into a cooking pot before baking. BELOW: Curing a hangover by inhaling green pepper.

6: Moser and Tayler E,N-5 (1960-1961) 1967 SQ19 Tucano SQ19

the *maloca*, facing the women's quarters. Dazed from the *chicha* and coca they gazed in front of them and sang a slow dirge, beating their staves on the ground. Slowly they moved off in a clockwise circle inside the four central posts. The tempo increased, but the chant remained the same, the voices grew louder and combined with the hollow thuds from the staves and castanet-like rattles. The whole atmosphere changed, no longer were there rival groups competing with their neighbours, instead everyone took part in the dance. The women joined in, slipping their small bodies under the linked arms of the moving men. The circle increased, the women with their right hand to the small of the back of one man, and their left to the hip of another. Only Wanina, the headman's wife, accompanied by her small children and carrying Bréo's youngest son under her arm, did not join the circle. She moved slowly round the centre, her eyes fixed constantly to the ground, uttering a high-pitched wail as the dancers moved solemnly about her.

The manioc dance continued through the night, but with the approach of dawn the younger members became impatient for a change of rhythm. To them such festivals were an opportunity for amusement, heavy drinking bouts and the possibility of finding a wife. One or two started to play on their panpipes, they were joined by others and soon the whole *maloca* became alive with young couples and trios weaving happily across the floor, in between the posts and along the sides of the house. Their young bodies gliding through the darkness, their feet delicately stamping the time on the ground, they seemed completely lost in the lovely panpipe tunes of the *chiruru*, the Tukano courtship dance. All too soon the thuds of the bamboo staves were heard and the elders again took control.

Throughout the entire festival the dominating figure was the shaman. Existing as he does in complete detachment from the rest, he sat alone, occasionally taking snuff from his snail-shell box. It was he who influenced the festival which, without him, would not take place. Every few hours he summoned the elders about him and as coca was passed round the mysterious chanting began. No one would tell us what was being recited, we could only gather that the tribal ancestors were being consulted and evil spirits exorcized. They did not like us to record this part of the ceremony, for quite understandably they believed we might take away their magic power.

Day and night the people danced, their plumed bodies glistening with sweat, caught in the beams of the sun or the dull glow of the torch-wood. There was continual sound – of panpipes, of cane staves, nutshell rattles and people's voices. Gradually the *chicha* canoes were drained. Gallons of the liquid had been consumed and the men had to rid themselves of their hangovers. Nonchalantly they poured boiled green-pepper juice down their nostrils from funnels made of leaves. With grunts and snorts they cleared their heads and staggered down to the river to bathe. Inside the *maloca* those that remained were asleep; many of the women had already left for the